

THE

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*A SKETCH of the LIFE of ARMINIUS, extracted  
from an Oration spoken at his Funeral.*

IT has been justly observed, that the lives of learned men seldom afford a very ample field to the biographer. Study and retirement give occasion to few of those incidents, which excite the curiosity, and engage the attention of mankind. It is not to be wondered at, therefore, that at so distant a period, and with such scanty materials, we are incapable of affording the most interesting account of the life of *Arminius*. The oration which is prefixed to his works was spoken by *Peter Bertius*, a cotemporary divine. It is dated the 22d of October, 1609, the day of his interment. We pass over the eulogium on the dead, though perhaps never more deservedly bestowed. The few circumstances relative to his life, we have set down as we found them.

*James Arminius*, or *Hermanfon*, was born in the year of our Lord 1560, at *Oudewater*, a little town situated on the *Isalo* once celebrated for its pleasant situation, and the frugality and industry of its inhabitants. He lost his father during his infancy, who left his mother, a pious woman, with three children.

There was at that time in the town, a respectable clergyman, named *Theodorus Æmylius*, a man famous for his singular holiness and erudition. He was educated a papist, but  
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being convinced of the errors of popery, he was constrained to desert his country, and had from time to time taken up his residence in different parts of the continent. This worthy man, discerning the traces of superior genius in young *Arminius*, had him instructed in the rudiments of the learned languages at *Utrecht*, where he then resided. Nor was he wanting in earnest exhortations to him, to dedicate himself to God: an advice which he had the satisfaction of seeing him even then most seriously embrace.

*Arminius* had been some years at *Utrecht*, when his patron was called of God to receive the reward of his labours. However, he was not left without a friend: *Snellius* was just then on a visit to his own country, which he had been constrained to leave, to avoid the oppression of the *Spaniards*. Returning to *Hesse* in the year 1575, he took *Arminius* with him. Scarcely had *Arminius* taken up his abode in *Hesse*, when he was alarmed by an account of the utter destruction of his native place by the *Spaniards*; the soldiers of the garrison being slain, the citizens butchered, and the houses burnt. It may be supposed, a report of this kind must give him the keenest distress. He immediately went to *Holland*; and how great was his concern, on finding the place which gave him birth, reduced to a heap of ruins, and learning, that the greater part of the citizens, amidst whom were his mother, sister, brother, together with his more distant relations, had perished in the general carnage?

After bidding a melancholy adieu to the remains of his native town, he returned on foot to *Hesse*. But soon after, hearing that a new college was opened under the auspices of the Prince of *Orange*, he once more returned to *Holland*. He took up his residence at *Rotterdam*, where he met with most of those who had escaped from the destruction of *Oudewater*, together with many religious persons who were banished from *Amsterdam*. *Peter Bertius*, the pastor of the church of *Rotterdam*, at the request of the friends of young *Arminius*, took him to his house. Struck with the amiable disposition and uncommon genius of the lad, he thought with his friends, that he could not be situated more advantageously

geously than at this new academy. His proficiency here was uncommon. *Danaus*, the professor of divinity, would often urge his example, both as a Christian, and as a scholar, on his fellow students. In the year 1582, the senate of *Amsterdam*, willing to afford him the utmost means of improvement, sent him to *Geneva*, at that time accounted the great seat of theologic knowledge. Here he heard the celebrated *Theodore Beza* explain the epistle to the *Romans*. To him he attached himself, with all the diligence which his intense thirst for knowledge could inspire. Yet after some time, being a great admirer of the philosophy of *Peter Ramus*, which was not much regarded at *Geneva*, he removed to *Basil*. On his leaving *Geneva*, the faculty of theology there, presented him, at the public expence, with the degree of Doctor in Divinity.

After he had resided some time at *Basil*, he returned to *Geneva*. But he found most of the students, his countrymen, whom he had left behind him, were returned home. A few of them were gone into *Italy*. There was at that time a professor of philosophy, *James Zabarelli*, who read lectures at *Padua* with considerable reputation. *Arminius*, desirous of hearing him, agreed with one of his countrymen, who was yet at *Geneva*, to take a journey into *Italy*. During his stay at *Padua*, he taught logic to some Germans of fortune. From *Padua* he travelled through *Italy* to *Rome*. He would often express to his friends the satisfaction he had, in visiting *Rome*; declaring, that nothing but being present there, could have afforded him any just conception of the iniquity which abounds in that seat of antichrist. On his return from *Italy*, he staid some time at *Geneva*; from whence, at the request of his patrons, he went to *Amsterdam*. He now proposed himself as a candidate for the ministry, being abundantly recommended by *Beza*, and other eminent divines of *Geneva*. And no sooner did he appear in the pulpit, than his reputation was universally established. His fine understanding, his deep erudition, his extensive knowledge of the scriptures, and above all, his lively piety, and fervent zeal for the welfare of

men's souls, acquired him the general esteem and admiration both of the clergy and laity of *Amsterdam*.

About this time there was a little tract handed about at *Delf*, intitled, "*An Answer to some of the arguments of Beza and Calvin on Predestination, being a comment on the ninth chapter to the Romans.*"

This book was sent to *Arminius* by *Lydius*, (who had formerly been a pastor in the church of *Amsterdam*, and was at that time a professor in the new college of *Friesland*) together with an earnest entreaty, that he would undertake the defence of *Beza* against its authors. *Arminius* was not averse to the task, especially as *Beza's* notions, from his long residence in *Geneva*, were perfectly known to him. But after an attentive consideration of both sides of the question, after weighing every argument with that caution which the public declaration of his sentiments so loudly demanded, he found, he had engaged in a task he was not equal to. In short, he was convinced, that the party he had undertaken to defend, were in the wrong, and that the people of *Delf* had only made use of the rights of humanity, in declaring their dissent from error, though advanced under the most respectable authority. He was convinced that *Beza* was mistaken, in asserting, that GOD, by an eternal decree of predestination, had determined unconditionally to elect to eternal salvation, those whom he had not yet created. Nor could he agree with those of *Delf*, who maintained, that GOD, having decreed to create, and foreseeing the fall, yet had determined to elect some, without any antecedent reference to Christ Jesus. He, on the other hand, thought with *Melancthon*, and many more, that GOD, considering man as created and fallen, had chosen to himself those, who, by a holy faith, would become obedient to the heavenly calling. Yet, it is not strange, that when *Arminius* asserted this, many a warm bigot endeavoured to represent as an innovator, one who dissented from the received doctrine of his church. Although indeed, their confession of faith was then quite silent on these articles. Yet, notwithstanding many secret ill offices done him, he ever lived in the utmost affection and harmony

mony with his colleagues of *Amsterdam*. Mean time, from others he underwent almost continual persecution, and was treated with the most flagrant injustice. Thirty one articles, containing many things which he utterly denied, as well as the most senseless and wilful misrepresentations of what he maintained, were circulated through *Holland*, as an exact code of his doctrines. He more than once, in his answer, complains of his enemies making him a fool, as well as an heretic. The declaration of his opinions, which he spoke in an assembly of the States, serves at once by facts to evidence the unfair usage he met with, and to proclaim to the world as manly and rational a system of divinity, as any age or nation has produced. His uncommon mildness and forbearance, rendered still more extraordinary by the age in which he lived, is apparent in every page of his writings. And his disputes with the celebrated *Junius*, and our English *Perkins*, on the subject of predestination, are, for the polite and generous manner in which he has conducted them, an honour to human nature,

On the loss of *Junius*, and the elder *Frelcatius*, it was deemed necessary to supply their place in the college, with some professor, who might establish its reputation. The eyes of all were presently turned on *Arminius*. He had now exercised the ministerial function near fifteen years at *Amsterdam*. It was not without repeated denials, and at the earnest request of some of the most respectable persons in *Holland*, that the people of *Amsterdam* could be prevailed upon to part with a man, whom they so highly esteemed. It was with the utmost difficulty, that the guardians of the college, together with some of the most celebrated *Dutch* ministers, deputed by the Prince of *Orange*, were able to prevail on the congregation of pastors and elders, to spare a man, whom they deemed so great an honour to their society. Some, however, were found to cast invidious reflections on his orthodoxy. The matter was therefore debated in the presence of the guardians of the college and some of the most respectable divines. It was by them determined, that all reflections of that kind were unjust,

just, that he had made only a proper use of his liberty of speech in the pulpit, and that he had not, in any case, advanced any thing repugnant to the religion of Jesus Christ. He therefore succeeded, in the year 1603, as professor of divinity in the place of *Junius*. There are yet extant, two testimonials; the one, from the church of *Amsterdam*, signed by its pastors; the other, in the name of the class there, expressing their approbation of his life and manners while among them, in the strongest, and most honourable terms.

No sooner had he taken on him his new office, than he set about correcting the depraved taste of many of the students in divinity, who, leaving the scriptures, and those necessary truths which they unfold, had busied themselves in a variety of questions, as unimportant, as they were abstruse. While he cautioned them to beware of that knowledge which puffeth up, he urged them to obtain that love which edifieth. Indeed, it was the constant endeavour of his life, to reduce religion to its primitive simplicity; to point out the few truths which are necessary to be believed, and to urge mankind to believe them with the heart unto righteousness.

It had been reported at *Leyden*, that the professors in theology disagreeing in certain doctrinal points, a synod would be necessary to settle the matter. This occasioned a public instrument signed by the rector of the college, together with *Arminius*, *Gomarus*, and *Frelcatius*, declaring the perfect unanimity of the professors in every thing fundamental. Yet this did not prevent the matter being taken some time after into consideration by the States, which at length produced the famous synod of *Dort*. In the mean time, *Arminius*, by a constant attention to the business of his calling, and by too much study, joined to that anxiety of mind which his particular situation exposed him to, was seized by a dangerous illness. At first, he was incapable of attending to business; afterwards, having a little ease at intervals, he remitted nothing of his former diligence. He went repeatedly to the *Hague*, at the request of those in power, where he delivered before the States, that elegant compendium of his  
opinions.

opinions which we find in his works, under the title of *declaratio sententiæ*. He expressed great satisfaction to his friends, in thus having an opportunity of acquainting his rulers with his genuine sentiments, being well assured, that to have justice done it, his cause need only to be known. On his return, his disease again attacked him with such violence, that he was under a necessity of declining another journey to the *Hague*, which had been appointed. He acquainted the States by a letter, that they should have his papers unfinished, as he was constrained to leave them: that so far from doubting the truth of what he had advanced, he was more and more convinced, it was the sense of scripture: And that he found himself perfectly at ease, in the thought of rendering to GOD an account of those doctrines, which he had ever maintained.

His disease now daily increased, and soon acquired sufficient strength to baffle every attempt of the ablest physicians. It seems, during his illness, his left eye became dim. Did not the history of mankind afford us strange instances of the delusions of religious zeal, it could scarcely be credited, that this was, by many, deemed the just judgment of God upon his heterodoxy: Yea, and scripture was brought to prove it. What, said they, is it not written in *Zechariah*, "*Wo to the idol-shepherd that leaveth the flock; the sword shall be upon his arm, and upon his right eye; his arm shall be clean dried up, and his right eye shall be utterly darkened?*" Could any thing more exactly suit? Only in the present case, it was the left eye. During his illness, he abated nothing of that cheerful, open manner, for which he was so generally esteemed during his health. His pains were great; but sustained by a hope full of immortality, they were not greater than he could bear with the utmost patience and resignation. Finding that he was now beyond the reach of medicine, his physicians desired him to set his house in order, and give his last commands. Willing, as far as might be, to obviate the unjust judgment of those who abhorred him, on account of their difference in sentiment, he dictated the following clause, to be added to his will. "Above all, I commend  
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“ my spirit to GOD; its faithful Creator and Saviour, before  
 “ whom I have walked in my profession and calling, with a  
 “ good conscience, in simplicity and sincerity, I call him  
 “ to witness, that I have advanced nothing but what, after  
 “ the most attentive consideration, I have deemed the sense  
 “ of scripture : and that, in whatsoever I have advanced, I  
 “ have had in view only to extend the knowledge of the reli-  
 “ gion of Christ Jesus, the worship of GOD, and the common  
 “ holiness and peace of all.” After repeating some devout  
 ejaculations, he resigned with joy his soul into the hand of  
 him who gave it. He died on the 19th of October 1609,  
 in the 49th year of his age.

The judgment of a candid and pious Calvinist concerning  
 this truly great man, you have in the life of Sir *Henry Wotton*,  
 then provost of *Eaton* college. “ In my travel toward *Ve-*  
*nice*,” says Sir *Henry*, “ as I passed through *Germany*, I rested  
 almost a year at *Leyden*, where I entered into an acquaint-  
 tance with *Arminius*, then the professor of divinity in that  
 university; a man, much talked of in this age, which is made  
 up of opposition and controversy. And indeed, if I mistake  
 not *Arminius* in his expressions, I differ from him in some  
 points. Yet I profess my judgment of him to be, that he  
 was a man of most rare learning. And I knew him to be of  
 a most strict life, and of a most meek spirit. And that he  
 was so mild, appears by his proposals to Mr. *Perkins*, from  
 whose book, *Of the order and causes of salvation*, *Arminius*  
 took the occasion of writing some queries to him, concerning  
 the consequents of his doctrine, intending them to come  
 privately to Mr. *Perkins*’s own hands, and to receive from  
 him a like private, and a like loving answer. But Mr.  
*Perkins* died before those queries came to him. And it is  
 thought, *Arminius* meant them to die with him; for though  
 he lived long after, he forbore to publish them. But his  
 sons published them since his death. It is pity, if GOD had  
 so pleased, but Mr. *Perkins* had lived to see and answer those  
 proposals himself, for he was also of a most meek spirit;  
 and though, since their deaths, many have undertaken to  
 clear the controversy; yet they have rather satisfied them-  
 selves,

selves, than convinced the dissenting party. And doubtless, many men, who may mean well, many scholars, who may preach well, shall never know, till they come to Heaven, where the questions stick between *Arminius* and us. And yet they will be tampering with, and thereby perplexing the controversy; and therefore justly feel the reproof of St. *Jude*, for being *busy bodies*, and for *meddling with things they understand not*."

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*An ACCOUNT of the SYNOD of DORT:*

*Extracted from Gerard Brandt's History of the Reformation in the Low-Countries.*

THE disputes concerning predestination broke out in the Low-Countries, about the year 1580. They increased till the year 1603, wherein *Arminius* was made professor of divinity at *Leyden*. After his death, in 1609, they ran higher and higher. The next year the favourers of *Arminius*, who were afraid of being oppressed by the Calvinists, presented a *Remonstrance* to the States of *Holland*. From hence they were called *Remonstrants*.

The doctrine which they opposed was this:—"I. GOD  
 " has ordained by an eternal and irrevocable decree, that  
 " certain men (without considering their works) should be  
 " saved, and that the others, whose number is much greater,  
 " should be damned, without any regard to their faith  
 " or works. II. Or thus: GOD has considered mankind,  
 " as being fallen in Adam: he has decreed to save certain  
 " men by an effect of his mercy, and to leave the others  
 " under the curse, as so many examples of his justice, without  
 " any regard to their faith, or unbelief. To this end,  
 " GOD uses means, by virtue whereof the elect are necessarily  
 " saved, and the reprobate necessarily damned. III. Consequently  
 " Christ, the Saviour of the world, did not die for  
 " all men, but only for the elect. IV. From whence it follows,  
 " that the Spirit of GOD and Christ works upon the  
 " elect

“elect with an irresistible force, to make them believe, and  
 “to save them; and that a necessary and sufficient grace is  
 “not given to the reprobate. V. That those, who have  
 “once received true faith, can never lose it wholly, how  
 “great soever their sins may be.”

Their own doctrine was,—“I. GOD from all eternity has  
 “elected to eternal life those, who believe in Christ, and  
 “continue in faith and obedience; and on the contrary, he  
 “resolved to reject unbelievers and impenitent sinners.  
 “II. Consequently Jesus Christ, the Saviour of the world,  
 “died for all men, so that he has obtained by his death their  
 “reconciliation and the forgiveness of their sins; but in such  
 “a manner, that none but the faithful actually enjoy those  
 “benefits. III. Man cannot acquire saving faith of him-  
 “self, or by the strength of his free-will; but he wants for  
 “that purpose the grace of GOD, through Jesus Christ.  
 “IV. Grace is the cause of the beginning, progress, and  
 “completion of man’s salvation; so that no body can be-  
 “lieve or persevere in the faith, without that co-operating  
 “grace, and consequently all good works are to be ascribed  
 “to the grace of GOD in Jesus Christ; but that grace is not  
 “irresistible. V. The faithful have a sufficient strength,  
 “through the divine grace, to oppose Satan, the world, and  
 “the flesh, and to overcome them. But those who have a  
 “true faith, may nevertheless fall by their own fault, and  
 “lose faith wholly, and for ever.”

In the year 1611, there were several conferences at the  
*Hague* on these heads, between six Calvinist ministers and  
 six ministers of the other party: but they proved unsucces-  
 ful. The States of *Holland* having heard both parties, ex-  
 hortcd them to tolerate one another.

In the beginning of those conferences, the six Calvinist  
 ministers presented to the States a *Remonstrance*, contrary to  
 that which their adversaries had presented the foregoing year.  
 From that time, the Calvinists were called *Contra-Remon-*  
*strants*; but more frequently, the *Reformed*.

In 1613, *Daniel Tilenus*, a celebrated professor of divi-  
 nity in the academy of *Sedan*, who had writ against the doc-  
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trine of *Arminius*, altered his mind, and embraced the opinions of the Remonstrants.

In 1617, the king of *Great-Britain* exhorted the States-General of the *United Provinces* to call a national synod, in order to determine the disputes between the Reformed and the Remonstrants. This advice was seconded by the states of *Zeland*, *Gelderland*, *Friezland*, *Groningen*, *Ommelands*, and *Over-Yffel*. And it was approved in the assembly of the States-General, by the deputies of *Zeland*, *Friezland*, *Groningen*, and the *Ommelands*, and by the greatest part of those of *Gelderland*, notwithstanding the opposition of *Holland*, *Utrecht*, and *Over-Yffel*. Not long after, viz. the 20th of November, it was agreed that the synod should meet at *Dort*. And it was agreed that it should consist of twenty-six divines of the *United Provinces*, twenty-eight foreign divines, five professors of divinity, and sixteen laymen.

Dr. *George Carleton*, bishop of *Landaff*, and the other *English* divines, being arrived at the *Hague*, were introduced the 5th of November into the assembly of the states by the *English* ambassador: and were received with great marks of distinction. The other *English* divines were, *Joseph Hall*, dean of *Worcester*; *John Davenant*, professor of divinity, and master of *Queen's college* at *Cambridge*; and *Samuel Ward*, arch-deacon of *Taunton*, and head of *Sidney-college* at *Cambridge*. Some time after, *Walter Balcanqual*, a *Scotch* divine, was added to them, to represent the churches of his country. King *James* acted only by reasons of state, and was rather an enemy to the persons of the Remonstrants, than to their doctrine. The same may be said of the prince of *Orange*.

The 10th of November, the divines of *Geneva* appeared in the assembly.

The synod began to meet on the 13th of November, 1618. *Balthazar Lydius*, minister of *Dort*, preached in the morning, and *Jeremy de Pours*, minister of the *Walloon* church of *Middleburg*, in the afternoon: they implored God's blessing upon the synod. Afterwards the commissioners of the states, the professors of divinity, and the ministers

nisters and elders deputed to the synod, went to the place appointed for their assembly. All the foreign divines were received by two commissioners of the states in the name of all the others. The commissioners took place on the right hand. The *English* divines sat on the left. The third place was appointed for the deputies of the *Palatinate*; the fourth for those of *Hesse*; the fifth, for the *Swiss*; the sixth, for those of *Geneva*; the seventh, for the divines of *Bremen*; and the eighth, for those of *Emden*. The deputies of *Nassau* and *Wetteravia* were not arrived. The professors of divinity took place next to the commissioners, and then the ministers and elders of the country, according to the rank of each province. Those of the *Walloon* churches sat in the last place. I have already named the *English* divines. Those of the *Palatinate* were, *Abraham Scultet*, *Paul Toffanus*, and *Henry Altingius*. Those of *Hesse*, *George Cruciger*, *Paul Steinus*, *Daniel Angelocrator*, and *Rodolphus Goclenius*. Those of *Switzerland*, *John-Jacob Breylingerus*, *Mark Rutineijerus*, *Sebastian Bechius*, *Wolfgang Mayer*, and *John-Conrad Cocchius*. Those of *Geneva*, *John Diodati*, and *Theodore Tronchin*. Those of *Bremen*, *Matthias Martinus*, *Henry Iffelburgius*, and *Lewis Crocius*. Those of *Emden*, *Daniel-Bernard Eilshemius*, and *Ritsius-Lucas Grimerhemius*. The divines of *Wetteravia*, who took place afterwards between those of *Switzerland* and *Geneva*, were, *John-Henry Alstedius*, and *John Bisterfeld*. The divinity professors of *Leyden*, *Groningen*, *Harderwick*, and *Middleburg*, were, *John Polyander*, *Francis Gomarus*, *Antony Thyssus*, and *Antony Walæus*. *Sibrand Lubbert*, professor at *Franneker*, arrived afterwards. The divines of the *United Provinces* appeared in greater number than the States-General had ordered; for, besides the five professors, there were thirty-six ministers, and twenty elders: without reckoning two Remonstrant ministers of the province of *Utrecht*, and an elder of the same party. The foreign divines were precisely twenty eight; so that the ministers of the *United Provinces*, being superior in number, might carry any thing.

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When the members of the assembly had placed themselves, *Balthazar Lydius* made a Latin prayer; for it was thought necessary to use that language in all the transactions of the synod, on account of the foreigners. That prayer being ended, the same divine complimented the commissioners of the states and the divines of foreign countries. Afterwards, *Martin Gregorius*, first counsellor of the council of *Gelderland*, saluted the synod. He was on that day president of the commissioners the first time. The latter appointed *Daniel Heinsius* to be their secretary: but this much displeased the Remonstrants: they said, *Daniel Heinsius* was prepossessed against them; and had little skill in theological matters. They complained also of the choice of the commissioners, affirming that most of them were their enemies; that they hardly had any knowledge of theology; and that some of them did not understand Latin.

*November 14*, the president of the synod, two assistants, and two secretaries were nominated. The president was, *John Bogerman*, minister of *Leuwarden*. His assistants were, *Jacob Rowland*, minister of *Amsterdam*, and *Herman Faukelius*, minister of *Middleburg*. The secretaries were, *Sebastian Damman*, minister of *Zutphen*, and *Festus Hommius*, minister of *Leyden*. That election was made by the divines of the *United Provinces*; the Remonstrants were much displeased with it; for they looked upon these five divines as their professed enemies, especially *Bogerman*, who affirmed, that heretics ought to be put to death.

The same day several credential letters were read in this session. The deputies of *Geneva*, produced their commission, written in the name of the ministers of their church, and the professors of their academy.

*November 15*, it was debated in what manner the Remonstrants should be called to the synod; and declared it would be sufficient to summon some Remonstrants to appear within a few days.

*November 16*, the letters of summons were read and approved. The Remonstrant deputies of *Utrecht*, who sat  
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in the synod, having observed that *Episcopus* was in the list of the cited persons, said, he should appear in the assembly, as a member of the synod, since he had been called to it by the states of *Holland*; and consequently that he should not be summoned as a party. The moderator answered, that the commissioners of the states thought fit to summon him; and advised those deputies to make no opposition against it.

The same day three deputies of the body of Remonstrants attended by *Episcopus* arrived at *Dort*, they requested the commissioners of the states, that the Remonstrants might be allowed to send to the synod a certain number of persons, whom they themselves should chuse, to defend their cause. The commissioners answered them, that the synod had resolved to cite *Episcopus* and some other Remonstrants. The three deputies replied, that it was unreasonable to summon divines who were willing to come of their own motion. At last they requested, that the summons should be directed to the whole body of the Remonstrants; that they might send such persons as they should think best qualified for the defence of their cause. This second request was not granted any more than the first. The Remonstrants complained, that they were cited like criminals, before a synod consisting of their enemies; and that the synod pretended to judge of their doctrine, without entering upon a dispute with divines of their own choosing. The synod maintained that the Remonstrants had formerly *knocked at a wrong door*, by applying themselves to the states of *Holland*; and that it was time they should appear before the supreme ecclesiastical tribunal of the *United Provinces*. They then named those three deputies, *Episcopus* and some other Remonstrant ministers, and summoned them to appear before the synod, within a fortnight.

*November 19*, in the sixth session the synod proposed to get the bible translated into *Dutch*.

*November 20*, the deputies of *Great-Britain* told the assembly, what rules king *James* had prescribed for publishing a new edition of the bible in *English*. The

The same day, in this session, it was resolved by most of the members, that a new translation of the bible should be made; but that in order to avoid the scandal, which might arise from too great an alteration, the old translation should be preserved as much as possible.

*November 21, 22*, in these sessions it was debated, whether the apocryphal books should be translated, and added to the canonical books; it was agreed, they should be inserted at the end of the bible.

*November 23*, the assembly considered, whether the translators should be confined to a certain time. It was carried in the negative.

The same day, *John Hales*, chaplain to the *English* ambassador, came to *Dort*, in order to know what passed in the synod, and give notice of it to that ambassador.

There was a great debate, whether the word *thou*, or *you*, should be used in praying to God. The word *thou* was like to carry it; but at last the majority of votes was for the word *you*.

*November 26*, the translators were appointed by the synod.

*November 27*, the assembly took into consideration the manner of catechizing. The last national synod had ordered the ministers to explain the *Heidelberg* catechism, in their afternoon-sermons. That decree was not executed in several places. Most of the members of the present synod declared, that the custom of explaining the catechism every Sunday should be introduced into all churches.

*November 28*, the synod went on with their debate, about the manner of catechizing children.

*November 29*, the dean of *Worcester* preached upon these words of *Ecclesiastes*, chap. vii. verse 16. *Be not righteous over much, neither make thyself overwise*. He said, "that there were too sorts of theology, one scholastic, and the other adapted to mean capacities; that the first made a disputer, and the second a christian; and, consequently, that  
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“ the latter was preferable to the former ; that it has  
 “ been rightly observed by some body, that the doctrine  
 “ of *Predestination* is much the same thing in theology,  
 “ as *Algebra* in arithmetic ; that if *St. Paul* should come  
 “ into the world again, he would not understand the sub-  
 “ til disputes between the Jesuits and the Dominicans ;  
 “ that the modern theology was like the quantity of ma-  
 “ thematicians, which is divisibile in *infinitum*.” The  
 preacher concluded with an exhortation to peace. “ Pro-  
 “ mote peace, *said he*. We are all brethren. Why then  
 “ should we use the injurious words *Calvinists* and *Ar-*  
 “ *minians*? We are all christians, let us be of one mind.”

*November 30*, it was ordered, that there should be three different catechisms; one for families, another for schools, and a third for churches.

*December 1*, and *3*, in these two sessions, the assembly spoke of the baptism of the children of heathens, and examined how students of divinity should be exercised, to qualify them for the holy ministry.

*December 4*, the synod made the following decree, That it was not lawful for students of divinity to administer baptism.

*December 5*, the assembly ordered, that adult heathens should be instructed and baptised, if they desired it ; and that the children of heathens should not be admitted to baptism.

*December 6*. The thirteen Remonstrants, who had been summoned, came to *Dort* the 5th of December, and the next day were introduced into the synod by their brethren of *Utrecht*, and sat near a long table in the middle of the hall. The moderator called them *reverend, famous, and excellent brethren in Jesus Christ*. *Episcopius*, who was their spokesman, saluted the commissioners and divines. He said, that the Remonstrants were come to defend their cause, in the presence of that venerable assembly, by reasons grounded upon the Word of GOD ; or to be better instructed by the same Word. He added, that the cited ministers, being arrived late the day before, requested a little more time to make themselves ready to enter into a conference about the articles in question. After that discourse, the Remonstrants went out,

out. The synod resolved to make them appear the next day. *Polyander* said, the Remonstrants should be told, they had not been cited to enter into a conference, but to propose their opinions, and submit them to the judgment of the synod. The Remonstrants were sent for, and told by the president, that the synod met to *judge* them, and not to *confer* with them.

The same day, the Remonstrants visited the foreign divines, to desire their good offices. Most of those divines received them civilly. Some deplored their condition: others appeared prepossessed against them, particularly *Diodati* of Geneva.

December 7, the Remonstrants being come into the assembly, *Episcopius* desired leave to speak. He made a discourse for an hour and an half, and pronounced it with great steadiness. That discourse was heard attentively: several persons were extremely moved with it, and shed tears. Mr. *Hales* writ to the *English* ambassador, that it was a strong and lively discourse, and that *Episcopius* had spoke with all the gratefulness of an able orator.

Then the moderator, and the ministers and elders of the *United Provinces*, took the following oath:

"I promise, before GOD, in whom I believe, and whom  
 "I worship, as being present in this place, and as being the  
 "searcher of hearts, that, during the course of the affairs of  
 "this synod, which will examine and decide not only the  
 "five points, and all the difficulties resulting from them, but  
 "also any other doctrine, I shall use no human writing, but  
 "only the Word of GOD, which is an infallible rule of faith.  
 "And during all those discussions, I shall only aim at the  
 "glory of GOD, the peace of the church, and, especially,  
 "the preservation of the purity of doctrine. Thus help me,  
 "my Saviour Jesus Christ! I beseech him to assist me with  
 "his Holy Spirit!"

That oath was not tendered to the Remonstrant deputies of *Utrecht*. All the foreign divines took it, except the *Swiss*, who alledged upon that head some instructions of their sovereigns. Several persons were surprized, that this oath was  
 not

not administered at the opening of the synod, but put off till the XXIII<sup>d</sup> session, after several decrees were made, and many matters decided. They suspected, it was with a design to exclude the Remonstrants of *Utrecht*; for, if they had taken the oath at the opening of that assembly, it would have been difficult to dismiss them, when the other Remonstrants appeared, without showing great partiality. It was further said that, if the synod had turned them out from the beginning, such a step would have discovered their prejudices. But when the affair of the Remonstrants was to be examined, it was agreed, the presence of those of *Utrecht* would be dangerous, because they would defend the cause of the other Remonstrants, and impart to them every thing that should be transacted. In order to oblige the Remonstrants of *Utrecht* to leave the synod, their credential letters were examined anew; which gave occasion to believe that the synod did always design to exclude them from the assembly.

*December 8*, there were great debates upon this head. The next day, which was Sunday, the ministers preached violently against the Remonstrants.

*December 10*. This day the president ordered the Remonstrants to give in writing their sentiments about the five points. *Episcopus* desired, that the Remonstrants might have leave to deliver to the assembly a writing, which was to be examined in the first place. That writing consisted of two parts. In the first, the Remonstrants said, that they did not acknowledge the members of the synod to be their lawful judges, because most of them, except the foreign divines, were their professed enemies. The second part of that writing mentioned twelve conditions necessary to constitute a true synod. The reading that piece lasted above two hours, and tired many members of the assembly. The assembly was much displeased with that memorial. The moderator exhorted them to submit to the judgment of the synod. They asked him, whether the Reformed would submit to the judgment of a synod, consisting of Lutherans? The president did not answer that question: but, using his authority, commanded silence. Indeed, whenever he found himself perplexed

plexed, he used to cry, sometimes, *Satis est, sufficit, That's enough*; and sometimes, *Exite, Go out*.

The same day, the moderator told the Remonstrants, that they were too audacious, and too insolent, to reject the authority of such an assembly; that their present condition was very different from the former; that the state of affairs was altered; that they should comply with the time, and behave themselves with humility. The Remonstrants continued to declare, that they would not be judged by their adversaries.

*December 11.* They made their apology, and protested against the jurisdiction of the synod.

During this whole session, the Remonstrants were shut up in a room, so that none could tell them what passed in the synod. The doors were generally locked up; and they were observed by two or three door-keepers, to prevent their conversing with any body.

*December 12.* The Remonstrants received a new reprimand about their protestation.

The same day, they were ordered to obey the synod. The assembly made a great noise. *Daniel Heinsius* struck the table several times, as hard as he could, saying, *Will you obey or not?* Notwithstanding this they persisted in their refusal. Afterwards, they were allowed to withdraw; and after they had conferred together, they came again into the assembly, and said, "We have considered the resolution of the commissioners of their high mightinesses the States-General, and have agreed to answer, that without prejudice to the liberty of conscience, and the right of judging whether this synod be a lawful assembly, we are ready to propose our sentiments about the five points, and to explain and defend them; and in case we have any thing else to object, we shall set it down in writing, with the reasons of our doubts." They were then required to present in writing, the next day, their remarks upon the first point\*.

[To be continued.]

D

ORIGINAL

\* PREDESTINATION.

*Continued to Page 51*

## ORIGINAL SERMONS

BY THE

REV. JOHN WESLEY, M. A.

## SERMON I.

On 1 TIMOTHY, vi. 9.

*They that will be rich, fall into temptation and a snare, and into many foolish and hurtful desires, which drown men in destruction and perdition.*

1. **H**OW innumerable are the ill consequences which have followed from men's not knowing, or not considering this great truth! And how few are there even in the christian world, that either know or duly consider it! Yea, how small is the number of those even among real christians, who understand and lay it to heart! Most of these too pass it very lightly over, scarce remembering there is such a text in the bible. And many put such a construction upon it, as makes it of no manner of effect. "*They that will be rich*, say they, that is, will be rich at all events, who will be rich right or wrong; that are resolved to carry their point, to compass this end, whatever means they use to attain it; *they fall into temptation*, and into all the evils enumerated by the apostle." But truly if this were all the meaning of the text, it might as well have been out of the bible.

2. This is so far from being the whole meaning of the text, that it is no part of its meaning. The apostle does not here speak of gaining riches unjustly, but of quite another thing: his words are to be taken in their plain obvious sense, without any restriction or qualification whatsoever. St. Paul does not say, "*They that will be rich by evil means*, by theft, robbery, oppression or extortion, they that will be rich by fraud or dishonest art,

art, but simply, *they that will be rich*: these, allowing, supposing the means they use to be ever so innocent, *fall into temptation and a snare, and into many foolish and hurtful desires, which drown men in destruction and perdition.*

3. But who believes that? Who receives it as the truth of God? Who is deeply convinced of it? Who preaches this? Great is the company of preachers at this day, regular and irregular. But who of them all, openly and explicitly, preaches this strange doctrine? It is the keen observation of a great man, "The pulpit is a fearful preacher's strong-hold." But who, even in his strong-hold, has the courage to declare so unfashionable a truth? I do not remember, that in threescore years, I have heard one sermon preached upon this subject. And what author within the same term, has declared it from the press? At least in the *English* tongue? I do not know one. I have neither seen nor heard of any such author. I have seen two or three who just touch upon it; but none that treats of it professedly. I have myself frequently touched upon it in preaching, and twice in what I have published to the world: once in explaining our Lord's sermon on the mount, and once in the discourse on the *Mammon of Unrighteousness*. But I have never yet either published or preached any sermon expressly upon the subject. It is high time I should: that I should at length speak as strongly and explicitly as I can, in order to leave a full and clear testimony behind me, whenever it pleases GOD to call me hence.

4. O that GOD would give me to speak *right* and *forcible* words! and you to receive them in honest and humble hearts! Let it not be said, *They sit before thee as my people, and they hear thy words: but they will not do them. Thou art unto them as one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not!* O that ye may not be forgetful hearers, but doers of the word, that ye may be blessed in your deed! In this hope I shall endeavour,

First,

First, to explain the apostle's words. And, Secondly, to apply them.

But O! *who is sufficient for these things?* Who is able to stem the general torrent? To combat all the prejudices, not only of the vulgar, but of the learned and the religious world? Yet nothing is too hard for GOD! Still his grace is sufficient for us. In his name then, and by his strength, I will endeavour,

### I. To explain the words of the apostle.

1. And, first, let us consider, What it is to *be rich*? What does the apostle mean by this expression?

The preceding verse fixes the meaning of that. *Having food and raiment* (literally *coverings*; for the word includes lodging as well as clothes) *let us be therewith content. But they that will be rich*, that is, who will have more than these, more than *food* and *coverings*—it plainly follows, whatever is more than these, is, in the sense of the apostle, *riches*: whatever is above the plain necessities, or (at most) conveniencies of life, whoever has sufficient food to eat, and raiment to put on, with a place where to lay his head, and something over, is *rich*.

2. Let us consider, secondly, what is implied in that expression, *They that will be rich*. And does not this imply, first, *They that desire to be rich*, to have more than *food* and *coverings*; they that seriously and deliberately desire more than food to eat and raiment to put on, and a place where to lay their head, more than the plain necessities and conveniencies of life? All at least who allow themselves in this desire, who see no harm in it, *desire to be rich*.

3. And so do, secondly, all those that calmly, deliberately, and of set purpose *endeavour* after more than *food* and *coverings*: that aim at and endeavour after, not only so much worldly substance, as will procure them the necessities and conveniencies of life, but more than this, whether to lay it  
up

up, or to lay it out in superfluities. All these undeniably prove their *desire to be rich*, by their endeavours after it.

4. Must we not, thirdly, rank among those *that desire to be rich*, all that in fact, *lay up treasures on earth*: a thing as expressly and clearly forbidden by our Lord, as either adultery or murder. It is allowed, 1. That we are to provide necessaries and conveniencies for those of our own household: 2. That men in business are to lay up as much as is necessary for the carrying on of that business. 3. That we are to leave our children what will supply them with necessaries and conveniencies after we have left the world; and 4. That we are to provide things honest in the sight of all men, so as to *owe no man any thing*. But to lay up any more, when this is done, is what our Lord has flatly forbidden. When it is calmly and deliberately done, it is a clear proof of our desiring to be rich. And thus to lay up money, is no more consistent with a good conscience, than to throw it into the sea.

5. We must rank among them, fourthly, all who possess more of this world's goods, than they use according to the will of the donor; I should rather say of the proprietor, for he only *lends* them to us: or to speak more strictly, *entrusts* them to us as stewards; reserving the propriety of them to himself. And indeed he cannot possibly do otherwise, seeing they are the work of his hands; he is and must be, the possessor of heaven and earth. This is his unalienable right; a right he cannot divest himself of. And together with that portion of his goods, which he hath lodged in our hands, he has delivered to us a writing, specifying the purposes for which he has entrusted us with them. If therefore we keep more of them in our hands, than is necessary for the preceding purposes, we certainly fall under the charge of *desiring to be rich*: over and above that we are guilty of burying our Lord's talent in the earth: and on that account are liable to be pronounced *wicked*, because *unprofitable servants*.

6. Under this imputation of desiring *to be rich*, fall, fifthly, all *lovers of money*. The word properly means, those that *de-*  
*light*

*light in money*, those that take pleasure in it, those that see their happiness therein, that brood over their gold and silver, bills or bonds. Such was the man described by the fine *Roman* painter, who broke out into that natural soliloquy,

—*Populus me sibilat, at mihi plaudo*  
*Ipse domi quoties nummos contemplor in arca*\*.

If there are any vices which are not natural to man, I should imagine, this was one: as money of itself does not seem to gratify any natural desire or appetite of the human mind: and as during an observation of sixty years, I do not remember one instance, of a man given up to the love of money, till he had neglected to employ this precious talent, according to the will of his master. After this, sin was punished by sin, and this evil spirit was permitted to enter into him.

7. But beside this gross sort of covetousness, *the love of money*, there is a more refined species of covetousness, mentioned by the great apostle, *πλεονεξία*: which literally means, *a desire of having more*, more than we have already. And those also who are guilty of this, come under the denomination of, *they that will be rich*. It is true, that this desire, under proper restrictions, is innocent: nay commendable. But when it exceeds the bounds, (and how difficult is it not to exceed them?) then it comes under the present censure,

8. But who is able to receive these hard sayings? Who can believe that they are the great truths of GOD? Not many wise; not many noble; not many famed for learning; none indeed who are not taught of GOD: and who are they whom GOD teaches? Let our Lord answer, *If any man be willing to do his will, he shall know of the doctrine whether it be of God*. Those who are otherwise minded, will be so far from receiving it, that they will not be able to understand it. Two as sensible men as most in *England*, sat down together some time since, to read over and consider that plain discourse, on *Lay not up for yourselves treasures upon earth*. After much deep consideration, one

of

\* The populace his at me, — but I applaud myself as often as at home I contemplate my money in the chest.

of them broke out, "Positively I cannot understand it. Pray, do *you* understand it, Mr. L?" Mr. L. honestly replied, "Indeed not I. I cannot conceive what Mr. W. means. I can make nothing at all of it." So utterly blind is our natural understanding, touching the truth of GOD!

9. Having now explained the former part of the text, *They that will be rich*, and pointed out in the clearest manner I could, the persons spoken of: I will now endeavour, GOD being my helper, to explain what is spoken of them, *They fall into temptation and a snare, and into many foolish and hurtful desires which drown men in destruction and perdition.*

10. *They fall into temptation.* This seems to mean much more than simply, *they are tempted.* They *enter into the temptation*: they fall plump down into it. The waves of it compass them about, and cover them all over. Of those who thus enter into temptation, very few escape out of it. And the few that do, are sorely scorched by it, though not utterly consumed. If they escape at all, it is with the skin of their teeth, and with deep wounds that are not easily healed.

11. They fall, secondly, *into a snare*, the snare of the devil, which he hath purposely set in their way. I believe the *Greek* word properly means a gin, a steel-trap, which shews no appearance of danger. But as soon as any creature touches the spring, it suddenly closes, and either crushes its bones in pieces, or consigns it to inevitable ruin.

12. They fall, thirdly, *into many foolish and hurtful desires*: *ἀνοήτους*: silly, senseless, fantastic: as contrary to reason, to sound understanding, as they are to religion: *hurtful*, both to body and soul, tending to weaken, yea destroy every gracious and heavenly temper; destructive of that faith which is of the operation of GOD; of that hope which is full of immortality; of love to GOD and to our neighbour, and of every good word and work.

13. But what desires are these? This is a most important question, and deserves the deepest consideration.

In

In general, they may all be summed up in one, The desiring happiness out of GOD. This includes directly or remotely, every foolish and hurtful desire. St. Paul expresses it by *loving the creature more than the Creator* : and by being *lovers of pleasure more than lovers of God*. In particular, they are (to use the exact and beautiful enumeration of St. John) *the desire of the flesh, the desire of the eyes, and the pride of life* : all of which, *the desire of riches* naturally tends both to beget and to increase.

14. *The desire of the flesh* is generally understood in far too narrow a meaning. It does not as is commonly supposed, refer to one of the senses only, but takes in all the pleasures of sense, the gratification of any of the outward senses. It has reference to the *taste* in particular. How many thousands do we find at this day, in whom the ruling principle is the desire to enlarge the pleasure of *tasting*? Perhaps they do not gratify this desire in a gross manner, so as to incur the imputation of intemperance : much less so as to violate health or impair their understanding by gluttony or drunkenness. But they live in a genteel, regular sensuality, in an elegant epicurism, which does not hurt the body but only destroys the soul, keeping it at a distance from all true religion.

15. Experience shews, that the imagination is gratified chiefly by means of the eye. Therefore *the desire of the eyes*, in its natural sense is, the desiring and seeking happiness in gratifying the imagination. Now the imagination is gratified either by grandeur, by beauty, or by novelty : chiefly by the last ; for neither grand nor beautiful objects please, any longer than they are new.

16. Seeking happiness in *learning*, of whatever kind, falls under *the desire of the eyes* ; whether it be in history, languages, poetry, or any branch of natural or experimental philosophy : yea, and we must include the several kinds of learning, such as geometry, algebra, and metaphysics. For if our supreme delight be in any of these, we are herein gratifying *the desire of the eyes*.

17. *The pride of life* (whatever else that very uncommon expression  $\eta \alpha\lambda\alpha\zeta\omicron\nu\iota\alpha \tau\omicron\upsilon \beta\iota\omicron\upsilon$  may mean) seems to imply chiefly, the *desire of honour*, of the esteem, admiration and applause of men: as nothing more directly tends both to beget and cherish pride, than the honour that cometh of men. And as *riches* attract much admiration, and occasion much applause, they proportionably minister food for pride, and so may also be referred to this head.

18. *Desire of ease*, is another of these foolish and hurtful desires: desire of avoiding every cross, every degree of trouble, danger, difficulty; a desire of slumbering out life, and going to heaven (as the vulgar say) upon a feather-bed. Every one may observe how riches first beget, and then confirm and increase this desire, making men more and more soft and delicate, more unwilling, and indeed more unable, *to take up their cross daily, to endure hardship as good soldiers of Jesus Christ, and to take the kingdom of heaven by violence.*

19. Riches either desired or possessed, naturally lead to some or other of these foolish and hurtful desires; and by affording the means of gratifying them all, naturally tend to increase them. And there is a near connexion between unholy desires, and every other unholy passion and temper. We easily pass from these to pride, anger, bitterness, envy, malice, revengefulness; to an headstrong, unadvisable, unreprieveable spirit: indeed to every temper that is earthly, sensual, or devilish. All these the desire or possession of riches naturally tends to create, strengthen and increase.

20. And by so doing, in the same proportion as they prevail, they *pierce men through with many sorrows*: sorrows from remorse, from a guilty conscience: sorrows flowing from all the evil tempers which they inspire or increase: sorrows inseparable from those desires themselves, as every unholy desire is an uneasy desire; and sorrows from the contrariety of those desires to each other, whence it is impossible to gratify them all. And in the end *they drown the body in pain, disease, destruction, and the soul in everlasting perdition.*

II. 1. I am, in the second place, to apply what has been said. And this is the principal point. For what avails the clearest knowledge, even of the most excellent things, even of the things of GOD, if it go no farther than speculation, if it be not reduced to practice? He then that hath ears to hear, let him hear! And what he hears, let him instantly put in practice. O that GOD would give me the thing which I long for! That, before I go hence and am no more seen, I may see a people wholly devoted to GOD, crucified to the world, and the world crucified to them! A people truly given up to GOD, in body, soul, and substance! How cheerfully should I then say, *Now lettest thou thy servant depart in peace!*

2. I ask then, in the name of GOD, who of you *desire to be rich*? Which of you, (ask your own hearts in the sight of GOD) seriously and deliberately desire (and perhaps applaud yourselves for so doing, as no small instance of your *prudence*) to have more than food to eat, and raiment to put on; and a house to cover you? Who of you desires to have more than the plain necessities and conveniencies of life? Stop! Consider! What are you doing? Evil is before you! Will you rush upon the point of a sword? By the grace of GOD turn and live!

3. By the same authority I ask, who of you are *endeavouring to be rich*? To procure for yourselves more than the plain necessities and conveniencies of life? Lay, each of you, your hand to your heart, and seriously inquire, am I of that number? Am I labouring, not only for what I want, but for more than I want? May the Spirit of GOD say to every one, whom it concerns, "Thou art the man!"

4. I ask, thirdly, who of you are in fact, *laying up for yourselves treasures upon earth*? Increasing in goods? Adding, as fast as you can, house to house, and field to field? As long as thou thus *dost well unto thyself*, men will speak good of thee. They will call thee a *wise*, a *prudent* man! A man that *minds the main chance*. Such is, and always has been the wisdom of the world! But GOD saith unto thee, "Thou fool! art thou not *treasuring up to thyself wrath against the day of wrath*, and revelation of the righteous judgment of GOD?"

5. Perhaps

5. Perhaps you will ask, But do not you yourself advise, "To gain all we can, and to save all we can?" And is it possible to do this, without both *desiring* and *endeavouring to be rich*? Nay, suppose our endeavours are successful, without actually *laying up treasures upon earth*?

I answer, it is possible. You may gain all you can, without hurting either your soul or body: you may save all you can, by carefully avoiding every needless expence; and yet never *lay up treasures on earth*, nor either desire or endeavour so to do.

6. Permit me to speak as freely of myself, as I would of another man, I *gain all I can*, (namely by writing) without hurting either my soul or body. I *save all I can*, not willingly wasting any thing, not a sheet of paper, not a cup of water. I do not lay out any thing, not a shilling, unless as a sacrifice to God. Yet by *giving all I can*, I am effectually secured from *laying up treasures upon earth*. Yea, and I am secured from either desiring or endeavouring it, as long as I *give all I can*. And that I do this, I call all that know me, both friends and foes, to testify.

7. But some may say, "Whether you endeavour it or no, you are undeniably *rich*." You have more than the necessities of life." I have. But the apostle does not fix the charge barely on *possessing* any quantity of goods, but on *possessing more than we employ according to the will of the donor*.

Two and forty years ago, having a desire to furnish poor people with cheaper, shorter, and plainer books than any I had seen, I wrote many small tracts, generally a penny a-piece; and afterwards several larger. Some of these had such a sale as I never thought of; and by this means I unawares became rich. But I never desired or endeavoured after it. And now that it is come upon me unawares, I lay up no treasures upon earth; I lay up nothing at all. My desire, and endeavour in this respect is, to "wind my bottom round the year." I cannot help leaving my books behind me, whenever GOD calls me hence. But in every other respect, my own hands will be my executors.

8. Herein,

8. Herein, my brethren, let you that are rich, be even as I am. Do you that possess more than food and raiment ask, "What shall we do? Shall we throw into the sea, what GOD hath given us?" GOD forbid that you should! It is an excellent talent: it may be employed much to the glory of GOD. Your way lies plain before your face, if you have courage, walk in it. Having *gained* (in a right sense) *all you can*, and *saved all you can*; in spite of nature, and custom, and worldly prudence, *give all you can*. I do not say, "Be a good Jew," giving a tenth of all that you possess. I do not say, "Be a good Pharisee," giving a fifth of all your substance. I dare not advise you, to give half of what you have; no, nor three quarters, but all! Lift up your hearts, and you will see clearly, in what sense this is to be done. "If you desire to be a *faithful and a wise steward*, out of that portion of your Lord's goods, which he has for the present lodged in your hands, but with the right of resumption whenever it pleaseth him, 1. Provide things needful for yourself; food to eat, raiment to put on; whatever nature moderately requires, for preserving you both in health and strength: 2. Provide these for your wife, your children, your servants, or any others who pertain to your household. If, when this is done, there is an overplus left, then do good to *them that are of the household of faith*. If there be an overplus still, *as you have opportunity, do good unto all men*. In so doing, you *give all you can*: nay, in a sound sense, all you have. For all that is laid out in this manner, is really given to GOD. You render unto GOD the things that are GOD's, not only by what you give to the poor, but also by that which you expend in providing things needful for yourself and your household\*."

9. O ye Methodists, hear the word of the Lord! I have a message from GOD to all men; but to *you* above all. For above forty years I have been a servant to you and to your fathers. And I have not been as a reed shaken by the wind: I have not varied in my testimony. I have testified to you the very same thing, from the first day even until now. But

who

*who hath believed our report?* I fear not many rich, I fear there is need to apply to some of you those terrible words of the apostle, *Go to now, ye rich men! weep and howl for the miseries which shall come upon you. Your gold and silver is cankered, and the rust of them shall witness against you, and shall eat your flesh, as it were fire.* Certainly it will, unless ye both save all you can, and give all you can. But who of you hath considered this, since you first heard the will of the Lord concerning it? Who is now determined to consider and practise it? By the grace of GOD, begin to-day.

10. O ye *lovers of money*, hear the word of the Lord! Suppose ye that money, though multiplied as the sand of the sea, can give happiness? Then you are *given up to a strong delusion, to believe a lie*; a palpable lie, confuted daily by a thousand experiments. Open your eyes! Look all around you! Are the richest men the happiest? Have those the largest share of content, who have the largest possessions? Is not the very reverse true? Is it not a common observation, that the richest of men are, in general, the most discontented, the most miserable? Had not the far greater part of them more content, when they had less money? Look into your own breasts. If you are increased in goods, are you proportionably increased in happiness? You have more substance; but have you more content? You know the contrary. You know that in seeking happiness from riches, you are only striving to drink out of empty cups. And let them be painted and gilded ever so finely, they are empty still.

11. O ye that *desire or endeavour to be rich*, hear ye the word of the Lord! Why should ye be stricken any more? Will not even experience teach you wisdom? Will ye leap into a pit with your eyes open? Why should you any more *fall into temptation*? It cannot be, but temptation will beset you, as long as you are in the body. But though it should beset you on every side, why will you *enter into it*? There is no necessity for this: it is your own voluntary act and deed. Why should you any more plunge yourselves *into a snare*, into the trap Satan has laid for you, that is ready to break

break your bones in pieces, to crush your souls to death? After fair warning, why should you sink any more into *foolish and hurtful desires*? Desires, as foolish, as inconsistent with reason, as they are with religion itself! Desires that have done you more hurt already, than all the treasures upon earth can countervail.

12. Have they not hurt you already, have they not wounded you in the tenderest part, by slackening, if not utterly destroying, your *hunger and thirst after righteousness*? Have you now the same longing that you had once, for the whole image of GOD? Have you the same vehement desire, as you formerly had, of *going on unto perfection*? Have they not hurt you by weakening your *faith*? Have you now faith's "abiding impression, realizing things to come?" Do you endure in all temptations from pleasure or pain, *seeing him that is invisible*? Have you every day, and every hour, an uninterrupted sense of his presence? Have they not hurt you, with regard to your *hope*? Have you now a hope full of immortality? Are you still big with earnest expectation of all the great and precious promises? Do you now *taste of the powers of the world to come*? Do you *sit in heavenly places with Christ Jesus*?

13. Have they not so hurt you, as to stab your religion to the heart? Have they not cooled (if not quenched) your *love of GOD*? This is easily determined. Have you the same delight in GOD which you once had? Can you now say,

"I nothing want beneath, above;

"Happy, happy in thy love!"

I fear not: and if your love of GOD is in any wise decayed, so is also your love of your neighbour. You are then hurt in the very life and spirit of your religion! If you lose love, you lose all.

14. Are you not hurt with regard to your *humility*? If you are increased in goods, it cannot well be otherwise. Many will think you a better, because you are a richer man: and how can you help thinking so yourself? Especially, considering the commendations which some will give you in  
simplicity,

simplicity, and many with a design to serve themselves of you.

If you are hurt in your humility, it will appear by this token: you are not so teachable as you were, not so adviseable: you are not so easy to be convinced, not so easy to be persuaded. You have a much better opinion of your own judgment, and are more attached to your own will. Formerly one might guide you with a thread: now one cannot turn you with a cart-rope. You were glad to be admonished or reprov'd; but that time is past. And you now account a man your enemy, because he tells you the truth. O let each of you calmly consider this, and see if it be not your own picture!

15. Are you not equally hurt, with regard to your *meekness*? You had once learnt an excellent lesson, of him that was meek as well as lowly in heart. When you were reviled, you reviled not again. You did not return railing for railing; but contrariwise, blessing. Your love was *not provoked*, but enabled you, on all occasions, to overcome evil with good. Is this your case now? I am afraid not. I fear, you cannot now *bear all things*. Alas, it may rather be said, you can bear nothing: no injury, nor even affront! How quickly are you ruffled? How readily does that occur, "What! to use *me* so? What insolence is this? How did he dare to do it? I am not now what I was once. Let him know, I am now able to defend myself." You mean, to revenge yourself. And it is much, if you are not willing as well as able; if you do not take your fellow-servant by the throat.

16. And are you not faint in your *patience* too? Does your love now *endure all things*? Do you still in *patience possess your soul*, as when you first believed! O what a change is here! You have again learnt, to be frequently out of humour. You are often fretful: you feel, nay, and give way to peevishness. You find abundance of things go so cross that you cannot tell how to bear them!

Many years ago I was sitting with a gentleman in *London*, who feared GOD greatly: and generally gave away, year

year by year, nine-tenths of his yearly income. A servant came in and threw some coals on the fire. A puff of smoke came out. The baronet threw himself back in his chair, and cried out, "O Mr. *Wesley*, these are the crosses I meet with daily!" Would he not have been less impatient, if he had had fifty, instead of five thousand pounds a year?

17. But to return. Are not you who have been successful in your endeavours to increase in substance, insensibly sunk into softness of mind, if not of body too? You no longer rejoice to *endure hardship, as good soldiers of Jesus Christ!* You no longer "rush into the kingdom of heaven, and take it as by storm." You do not cheerfully and gladly *deny yourselves, and take up your cross daily.* You cannot deny yourself the poor pleasure of a little sleep, or of a soft bed, in order to hear the word, that is able to save your souls! Indeed "you cannot go out so early in the morning: besides it is dark; nay, cold; perhaps rainy too. Cold, darkness, rain, all these together, I can never think of it." You did not say so when you were a poor man. You then regarded none of these things. It is the change of circumstances which has occasioned this melancholy change in your body and mind: you are but the shadow of what you were. What have riches done for you?

"But it cannot be expected I should do as I have done. For I am now grown old." Am not I grown old as well as you? Am not I in my seventy-eighth year? Yet by the grace of GOD, I do not slack my pace yet. Neither would *you*, if you were a poor man still.

18. You are so deeply hurt, that you have well nigh lost your zeal for works of mercy, as well as of piety. You once pushed on, through cold or rain, or whatever other crosses lay in your way, to see the poor, the sick, the distressed. You went about doing good, and found out those that were not able to find you. You cheerfully crept down into their cellars, and climbed up into their garrets:

To supply all their wants,  
And spend and be spent in assisting his saints.

You

You found out every scene of human misery, and assisted according to your power :

“ Each form of woe your gen’rous pity mov’d;  
Your Saviour’s face you saw, and seeing, lov’d.”

Do you now tread in the same steps ? What hinders ? Do you fear spoiling your silken coat ? Or is there another lion in the way ? Are you afraid of catching vermin ? And are you not afraid, lest the roaring lion should catch you ? Are you not afraid of him that hath said, *Inasmuch as ye have not done it unto the least of these, ye have not done it unto me ? What will follow ? Depart, ye cursed, into everlasting fire, prepared for the devil and his angels.*

19. In time past how mindful were you of that word, *Thou shalt not hate thy brother in thy heart. Thou shalt in any wise reprove thy brother, and not suffer sin upon him !* You did reprove, directly or indirectly, all those that sinned in your sight. And happy consequences quickly followed. How good was a word spoken in season ! It was often as an arrow from the hand of a giant. Many a heart was pierced. Many of the stout-hearted, who scorned to hear a sermon,

Fell down, before his cross, subdu’d,

And felt his arrows dipt in blood.

But which of you now has that compassion for the ignorant, and for them that are out of the way ? They may wander on for you, and plunge into the lake of fire, without let or hinderance. Gold hath steeled your hearts. You have something else to do.

“ Unhelp’d, unpity’d let the wretches fall.”

20. Thus have I given you, O ye gainers, lovers, possessors of riches, one more (it may be the last) warning. O that it may not be in vain ! May GOD write it upon all your hearts ! Though *it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven.* Yet, the things impossible with men, are

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possible

possible with GOD. Lord, speak ! And even the rich men, that hear these words, shall enter thy kingdom ! Shall *take the kingdom of heaven by violence ; shall sell all for the pearl of great price ! Shall be crucified to the world, and count all things dung, that they may win Christ !*



## Poetry.



### H Y M N.

#### SALVATION DEPENDS NOT ON ABSOLUTE DECREES.

O 'Tis enough, my GOD, my GOD,  
Here let me give my wand'rings o'er ;  
No longer trample on thy blood,  
And grieve thy gentleness no more ;  
No more thy ling'ring anger move,  
Or sin against thy light and love.

I loath myself in my own sight,  
Adjudge my guilty soul to hell ;  
How could I do thee such despise ;  
So long against thy love rebel !  
Despise the riches of thy grace,  
And dare provoke thee to thy face !

But O ! if mercy is with thee,  
Now let it upon me be shewn ;  
On me, the chief of sinners, me,  
Who humbly for thy mercy groan :  
Me to thy Father's grace restore,  
Nor let me ever grieve thee more.

Fountain

Fountain of unexhausted love,  
 Of infinite compassion, hear;  
 My Saviour, and my Prince above,  
 Once more in my behalf appear;  
 Repentance, faith, and pardon give;  
 O let me turn again, and live.

But if my gracious day is past,  
 And I am banished from thy sight;  
 When into outer darkness cast,  
 My Judge I'll own hath done me right;  
 Adore the hand whose stroke I feel,  
 Nor murmur when I sink to hell.

No dire decree of thine is here,  
 That pre-ordain'd my damn'd estate;  
 Jesus, the merciful, I clear;  
 Jesus, the just, I vindicate:  
 He swore he would not have me die:  
 Why, sinner, wilt thou perish? Why?

Because I would not come to him,  
 That I his profer'd life might have;  
 Jesus was willing to redeem,  
 I would not suffer him to save,  
 I now his truth and justice prove,  
 I now am damn'd, but GOD is love.

O GOD, if thou art love indeed,  
 Let it once more be prov'd in me,  
 That I thy mercy's praise may spread,  
 For every child of *Adam* free:  
 O let me now the gift embrace,  
 O let me now be sav'd by grace!

If all long-suffering thou hast shewn  
 On me, that others may believe;  
 Now make thy loving-kindness known,  
 Now the all-conqu'ring Spirit give,

Spirit

Spirit of victory and power,  
That I may never grieve thee more.

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H Y M N

ON UNIVERSAL REDEMPTION.

**G**lorious Saviour of my soul,  
I lift it up to thee ;  
Thou hast made the sinner whole,  
Hast set the captive free :  
Thou my debt of death hast paid ;  
Thou hast rais'd me from my fall ;  
Thou hast an atonement made ;  
My Saviour died for all.

What could my Redeemer move  
To leave his Father's breast ?  
Pity drew him from above,  
And would not let him rest ;  
Swift to succour sinking man,  
Sinking into endless woe,  
Jesus to our rescue ran,  
And GOD appear'd below.

GOD in this dark vale of tears  
A man of griefs was seen ;  
Here for three and thirty years  
He dwelt with sinful men.  
Did they know the Deity ?  
Did they own him who he was ?  
See, the friend of finners, see !  
He hangs on yonder cross !

Who hath done the direful deed,  
Hath crucify'd my GOD ?  
Curse on his guilty head  
That spilt that precious blood ;

Worthy

Worthy is the wretch to die,  
 Self-condemn'd, alas, is he!  
 I have sold my Saviour, I  
 Have nail'd him on the tree.

Yet thy wrath I cannot fear,  
 Thou gentle, bleeding Lamb;  
 By thy judgment I am clear,  
 Heal'd by thy stripes I am:  
 Thou for me a curse wast made,  
 That I might in thee be blest:  
 Thou hast my full ransom paid,  
 And in thy wounds I rest.

How shall I commend the grace,  
 Which all with me may prove;  
 Magnify thy mercy's praise,  
 Thy all-redeeming love?  
 O 'tis more than tongue can tell;  
 Who the myst'ry shall explain?  
 Angels, that in strength excel,  
 Would search it out in vain.

Far above their noblest songs  
 Thy glorious mercies rise;  
 Praise fits silent on their tongues,  
 And wonder lulls the skies!  
 O might I with them be one,  
 Lost in speechless rapture fall,  
 Cast my crown before thy throne,  
 Thou Lamb that diedst for all.

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#### RELIGIOUS DISCOURSE.

**T**O speak for GOD; to sound religion's praise;  
 Of sacred passions, the wise warmth to raise;  
 To' infuse the contrite wish, to conquest nigh,  
 And point the steps mysterious as they lie:

To

To seize the wretch in full career of lust,  
 And sooth the silent sorrows of the just :  
 Who would not bless for this the gift of speech,  
 And in the tongue's beneficence be rich ?

But who must talk ? Not the mere modern sage,  
 Who suits his soften'd gospel to the age ;  
 Who ne'er to raise degen'rate practice strives,  
 But brings the precept down to christian-lives.  
 Not he who maxims from cold reading took,  
 And never saw himself but in a book :  
 Not he who hasty in the morn of grace,  
 Soon sinks extinguish'd as a comet's blaze :  
 Not he who strives in scripture-phrases to' abound,  
 Deaf to the sense, yet stuns us with the sound :  
 But he, who silence loves, and never dealt  
 In the false commerce of a truth unfelt.

Guilty you speak, if subtle from within,  
 Blows on your words the self-admiring sin :  
 If unresolv'd to chuse the better part,  
 Your forward tongue belies your languid heart :  
 But then speak safely, when your peaceful mind  
 (Above self-seeking blest, on GOD reclin'd,)  
 Feels him at once suggest unlabour'd sense,  
 And opes a sluice of sweet benevolence.  
 Some high behest of heaven you then fulfil,  
 Sprung from his light your words, and issuing by his will.

Nor yet expect, so mystically long,  
 Till certain inspiration loose your tongue :  
 Express the precept runs, " Do good to all ;"  
 Nor adds, " Whene'er you find an inward call."  
 'Tis GOD commands ; no farther motive seek,  
 Speak or without, or with reluctance speak :  
 To love's habitual sense by acts aspire,  
 And kindle, till you catch the gospel-fire.

Discoveries immature of truth decline,  
 Nor prostitute the gospel-pearl to swine.  
 Beware, too rashly how you speak the whole,  
 The vileness, or the treasures of your soul.  
 If spurn'd by some, where weak on earth you lie,  
 If judg'd a cheat or dreamer, where you fly;  
 Here the sublimer strain, th' exerted air  
 Forego: you're at the bar, not in the chair.

To the pert reasoner, if you speak at all,  
 Speak what within his cognizance may fall:  
 Expose not truths divine to reason's rack,  
 Give him his own belov'd ideas back;  
 Your notions till they look like his dilute;  
 Blind he must be; but save him from dispute.  
 But when we're turn'd of reason's noon-tide glare,  
 And things begin to shew us what they are,  
 More free to such your true conceptions tell,  
 Yet graft them on the hearts where they excel:  
 If sprightly sentiments detain their taste;  
 If paths of various learning they have trac'd:  
 If their cool judgment longs, yet fears to fix;  
 Fire, erudition, hesitation mix.

All rules are dead; 'tis from the heart you draw  
 The living lustre and unerring law.  
 A state of thinking in your manner show,  
 Nor fiercely soaring, nor supinely low;  
 Others, their lightness and each inward fault,  
 Quench in the stilness of your deeper thought.  
 Let all your gestures fix'd attention draw,  
 And wide around diffuse infectious awe:  
 Present with GOD by recollection seem;  
 Yet present by your cheerfulness with men.

Without elation christian glories paint,  
 Nor by fond amorous phrase assume the saint.

Greet

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 And sooth the silent sorrows of the just :  
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Present with GOD by recollection seem;  
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Nor by fond amorous phrase assume the saint.

Greet

Greet not frail men with compliments untrue,  
 With smiles to peace confirm'd and conquest due.  
 There are who watch to' adore the dawn of grace,  
 And pamper the young profelyte with praise :  
 Kind, humble souls ! they with a right good-will  
 Admire his progress, till he stands stock-still. .

Not one address will diff'rent tempers fit,  
 The grave and gay, the heavy and the wit.  
 Wits will sift you : and most conviction find  
 Where least 'tis urg'd, and seems the least design'd.  
 Slow minds are merely passive ; and forget  
 Truth not inculcated : to these repeat,  
 Avow your counsel, nor abstain from heat.

Some gentle souls to gay indiff'rence true,  
 Nor hope, nor fear, nor think the more for you :  
 Let love turn babler here, and caution sleep,  
 Blush not for shallow speech, nor muse for deep ;  
 These to your humour, not your sense attend,  
 'Tis not th' advice that sways them, but the friend.

Others have large recesses in their breast :  
 With pensive process all they hear, digest :  
 Here well weigh'd words with wary foresight sow ;  
 For all you say will sink, and every seed will grow.

At first acquaintance press each truth severe,  
 Stir the whole odium of your character :  
 Let harshest doctrines all your words engross,  
 And nature bleeding on the daily cross.  
 Then to yourself the ascetic rule enjoin,  
 To others stoop surprizingly benign ;  
 Pitying, if from themselves with pain they part,  
 If stubborn nature long holds out the heart,  
 Their outworks now are gain'd ; forbear to press ;  
 The more you urge them, you prevail the less ;

Let speech lay by its roughness to oblige ;  
Your speaking life will carry on the siege :  
By your example struck, to GOD they strive  
To live, no longer to themselves alive.

In souls just wak'd the paths of light to chuse,  
Convictions keen and zeal of prayer infuse.  
Let them love rules ; till freed from passion's reign,  
Till blameless, moral rectitude they gain.

But lest reform'd from each extremer ill,  
They should but civilize old nature still,  
The loftier charms and energy display  
Of virtue modell'd by the Godhead's ray ;  
The lineaments divine, perfection's plan,  
And all the grandeur of the heavenly man.  
Commences thus the agonizing strife,  
Previous to nature's death and second-life :  
Struck by their own inclement piercing eye,  
Their feeble virtues blush, subside, and die.  
They view the scheme that mimic nature made ;  
A fancy'd goddess, and religion's shade ;  
With angry scorn they now reject the whole ;  
Unchang'd their heart, undeify'd their soul.  
Till indignation sleeps away to faith,  
And GOD's own power and peace take root in sacred  
wrath.

Aim less to teach than love. The work begun  
In words, is crown'd by artless warmth alone.  
Love to your friend a second office owes,  
Yourself and him before heaven's footstool throws :  
You place his form as suppliant by your side,  
(A helpless worm, for whom the Saviour died)  
Into his soul call down th' ethereal beam,  
And longing ask to spend, and to be spent for him.

## THE POTTER AND HIS CLAY.

**B**EHOLD the potter and his clay,  
 He forms his vessels to his mind;  
 So did creating *love* display  
 Itself in forming human-kind.

Th' almighty Workman's pow'r and skill,  
 Could have no *vile, ignoble* ends;  
 His one immutable *good will*  
 To *all* that he hath made, extends.

This gracious, sov'reign Lord on high,  
 By his eternal word and voice,  
 Chose *all* to live and *none* to die,  
 Nor will he *ever* change his choice.

Not by *his* will, but by their *own*,  
 Vile rebels break his righteous laws;  
 And make the terror to be known,  
 Of which they are *themselves* the cause.

His *all-electing* love employs  
 All means, the human race to bless,  
 That mortals may his heav'nly joys,  
 By *re-electing* him possess.

Shall man reply that GOD decreed  
 Fall'n *Adam's* race *not* to be blest?  
 That for a *few* his Son should bleed,  
 And *satan* should have *all the rest*?

Do thou, poor sinful soul of mine,  
 By faith and penitence embrace,  
 Of doubtless, *boundless love* divine,  
 The *free*, the *universal* grace.

Let GOD, within thy pliant soul,  
 Renew the image of his Son;  
 The likeness *marr'd* will then be *whole*,  
 And show what he, in *Christ*, has done.